

in fertility In these and all other rites intended to ensure the fertility of rites the the ground, of cattle, or of human beings, the employment of <sup>ment<sup>o</sup> of</sup> children of living parents seems to be intelligible on the principle such of sympathetic magic; for such children might be deemed fuller children is <sup>o</sup>f <sup>l</sup>ife than orphans, either because they " flourished on both sides/<sup>1</sup>" onth<sup>fl</sup> as the Greeks put <sup>^</sup> or because the very survival of their parents principle might be taken as a proof that the stock of which the children came ofsym- was vigorous and therefore able to impart of its superabundant

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Sons of <sup>^</sup>ut the r<sup>te</sup>s \*n which the children of living parents are required living to officiate do not always aim at promoting the growth of the crops. parents <sup>^</sup>j. Qlympia the olive-branches which formed the victors<sup>3</sup> crowns tcTcut<sup>^</sup>he na<sup>^</sup> to be cut from a sacred tree with a golden sickle by a lad whose olive- father and mother must be both alive.<sup>1</sup> The tree was a wild olive wreath \_ growing within the holy precinct, at the west end of the temple of and the<sup>lpia</sup> Zeus. It bore the name of the Olive of the Fair Crown, and near laurel- it was an altar to the Nymphs of the Fair Crowns.<sup>2</sup> At Delphi wreath at eveiY eighth year a sacred drama or miracle-play was acted which drew crowds of spectators from all parts of Greece. It set forth the slaying of the Dragon by Apollo. The principal part was sustained by a lad, the son of living parents, who seems to have personated the god himself. In an open space the likeness of a lordly palace, erected for the occasion, represented the Dragon's den. It was attacked and burned by the lad, aided by women who carried blazing torches. When the Dragon had received his deadly wound, the lad, still acting the part of the god, fled far away to be purged of the guilt of blood in the beautiful Vale of Temp<sup>o</sup>, where the Peneus flows in a deep wooded gorge between the snowy peaks of Olympus and Ossa, its smooth and silent tide shadowed by overhanging trees and tall white cliffs. In places these great crags rise abruptly from the stream and approach each other so near that only a narrow strip of sky is visible over-head ; but where they recede a little, the meadows at their foot are verdant with evergreen shrubs, among which Apollo's own

laurel

may still be seen. In antiquity the god himself, stained with the Dragon's blood, is said to have come, a haggard footsore way-farer, to this wild secluded glen and there plucked branches from one of the laurels that grew in its green thickets beside the rippling river. Some of them he used to twine a wreath for his brows, one of them he carried in his hand, doubtless in order that, guarded by the sacred plant, he might escape the hobgoblins which

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*Rojusclic Staatsverwaltung*) iii.<sup>2</sup> (Leip- *pacdia of Religion and Ethics*, li.  
sic, 1885) pp. 447-462; G. Wissowa, (Edinburgh, 1909) pp.  
\*] sqq.  
*Religion und Kultus der Renter*<sup>3</sup> pp. t o u r . , TV i  
/ ~ \ r \* ... .. UA i Scholiast on Pindar, *Oh 'mh.*  
in. 60.  
561 sqq. ; J. B. Carter, s.v. "Arval Brothers," in J. Hastings's *Encydo-*  
v. 15. 3.